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THE REVIEW.

By ARTHUR PREUSS.

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NOTES AND REMARKS.

* As "another instance of the evil effects of mixed marriages," the *Catholic Telegraph* (April 19th) quotes from the *Loretto Magazine*, which is not on our exchange list, an interesting statement of the recent conversion, baptism, and confirmation of Capt. Arthur S. McKinley, first cousin of the President, in Denver, Colo. Capt. McKinley stated very positively that his grandfather and the President's, who were brothers, were staunch Catholics, but that their sons came to America while very young, married Protestant girls, and fell away from the faith. The grandparents died at the old homestead in Canton, O., the grandmother attended by a Catholic priest, the grandfather begging to have one called on his deathbed.

* The Illinois Supreme Court has declared the much-discussed flag law unconstitutional, because it is "not only an infringement on the personal liberty guaranteed to the citizen by both the federal and State constitutions, but also deprives a citizen of the United States of the right of exercising a privilege implied, if not expressly granted to him, by the federal constitution." The Cigar and Tobacco Merchants' Association had taken one of numerous cases, that of a man named Rubstrat, to the Supreme Court, to make a test. Their contention was that "a merchant had a right to use the flag for advertising purposes if he desired. The flag is emblematic of the United States, and not alone of the State of Illinois, and the legislature of the State has no right to enact flag legislation. That right belongs alone to Congress."

THE LATE CARDINAL MAZZELLA.

From a touching biographical sketch of the late Cardinal Camillo Mazzella, S. J., in the current *quaderno* of *La Civiltà Cattolica* (1195), evidently written by his life-long and devoted friend, Rev. P. Salvatore M. Brandi, S. J., we learn that this eminent and learned Prince of the Church, despite all his honors, always remained an humble Jesuit, living in a Jesuit house and associating on the most kindly terms with his brethren in the order of Loyola. When his last hour approached, and he saw grouped around his couch the General of the Society, P. Martin, and a number of his brethren, the Cardinal was greatly consoled and said smilingly that he was glad to die as a Jesuit surrounded by his brethren.

Cardinal Mazzella, by the way, was the first Jesuit cardinal—there have only been about a dozen in all—who reached the throne of one of the suburban sees (Palestrina).

The words of sorrow and affection pronounced upon him by the Holy Father in the general session of the Congregation of Rites on March 27th, were supremely touching and forever memorable:

"Before losing to-day's meeting we can not refrain from expressing our bitter grief at the untimely death of our beloved son, Cardinal Camillo Mazzella, the Prefect of this Sacred Congregation. In this sorrow we know full well that you share with all your hearts; for if we have lost in him a counsellor of the greatest prudence and fidelity, your order, too, has lost a distinguished ornament—a man most highly deserving of the Church for his piety, his learning, and his labors. May Christ give to his beloved and most holy soul peace and a worthy reward in heaven."

As most of our readers are probably aware, Father Mazzella spent a number of years, back in the seventies, teaching in this country. He took a large part in the system of study of the Jesuit order here and was general prefect of studies at Woodstock, we believe, when Leo XIII. expressed the desire that he should return to Rome and teach dogmatic theology in the Gregorian University.

"It has been a fortune to Italy and to America," justly observes the Rome correspondent of the *Catholic Standard and Times* (Apr. 14th), "that persecution and the needs of the time brought about a migration of Italian Jesuits to America. Father De Augustinis, one of these emigrants, died last year; Father Sabetti, another, died a little previously; Fr. Brandi, another, is still fresh in years and healthfulness."

Especially when the question of "Americanism" turned up in Rome, it was providential that the Holy Father had two such eminent and learned theologians by his side, as Cardinal Mazzella and Father Brandi, who knew America and American affairs from personal knowledge and experience.

ARTHUR PREUSS.

If you use blank cartridges you will never fill your game-bag.

WITHDRAWAL OF THE ASSUMPTIONISTS FROM "LA CROIX."

Under date of April 4th *La Croix*, of Paris, published under the title "*Transformation*," an article signed "*Les Moines*" (the monks, i. e., of the Assumption) wherein they announced that they had withdrawn from the control of their great Catholic daily and lay editors would hereafter be in charge of it, under the direction of M. Paul Feron-Vrau, one of the most faithful and liberal patrons of the various works of the Assumptionists. They add that they will continue to conduct their other periodicals and their great publishing house, *la Maison de la Bonne Presse*.

That they relinquish control of their most cherished and influential organ, the *Croix*, with its numerous offshoots in the provinces, at the request or command of the Holy Father, the "monks" do not even intimate. As a matter of fact their action was influenced by Rome, though how strongly and just why can only be surmised. It appears that the Pope, as long ago as last August, expressed a desire that the Assumptionists withdraw from political daily journalism, where their incessant activity and combativeness was making them bitter enemies and, in the opinion of many, even a portion of the bishops, jeopardizing the cause of the Church itself. The recent dissolution of the order by the courts, together with a little extra pressure by M. Waldeck-Rousseau, perhaps induced the Holy See to repeat its wish of eight months ago, clothed in the form of a command.

Though it must have cost them great self-denial, the Fathers have obeyed,—obeyed promptly and silently, in the hope Providence will not leave the great paper they built up for the honor of God and the salvation of souls to go under, but provide it with a set of able and fearless lay editors who will make it a sharper thorn than it ever was in the side of Freemasonry and Radicalism.

"History teaches us," says M. Auguste Roussel, editor-in-chief of *La Vérité Française* (No. 2,470), in a brief commentary on the subject, "that such sacrifices are never useless. If they do not always bear the fruit for which those who make them hope, they surely prepare unexpected revenges for those who suffer in silence."

The Assumptionists, in their great affliction, have the sympathy of the Catholic editors of the world—with one sole and insignificant exception, the *Western Watchman* of St. Louis—even of those who do not share all their views nor approve all their journalistic methods.

ARTHUR PREUSS.

* Mr. Martin I. J. Griffin, whom the *Pittsburg Observer* recently called "the foremost living authority on Catholic American history," charges John Pope Hodnett, Father Wm. Treacy, G. Wilfrid Pearce, and to some extent also Henry Austin Adams and a few others, with manufacturing what passes in our papers and in many books as Irish and Catholic American history, but which he declares is mostly lies.

WHAT IS MODERN PROTESTANTISM?

II.

According to the lately converted Dr. De Costa there are no less than 132 splits or chips of Protestantism. It would be rather tedious to hear from their spokesmen what each in particular thinks of his own creed. With the exception of the Old Lutherans, who still hold some positive belief, all others come under the class of "corporate orthodoxy and personal heresy," of which Austin Bierbower recently wrote in the *N. Y. Independent* (1899, pp. 2545-46):

"The question between the liberals and the conservative of a Church is not merely whether they who can not accept the doctrines of a Church should get out and join some other Church whose doctrines they do believe; it is also whether they who make the doctrines or define them have a right to do it in such a way as to exclude so many Christians. There is some obligation to have a Church which every Christian can live in. The ideal of a Church is a society of all Christians, for which there must be doctrines of great latitude and discipline of great flexibility.

"If it is wrong, therefore, for one who does not fully believe to remain in the Church, it is no less wrong for those who settle the doctrines to make trivial, arbitrary or unproven things such doctrines. If they sin who remain in the Church when they reject its teachings, they also sin who make the teachings which drive good men like Drs. Briggs and McGiffert to reject them. If the creed of a Church excludes Christians, it is somebody's fault other than the Christians who are excluded; and the question is, has anybody a right to limit the teachings of Jesus, or of his Church, to such dogmas (always doubtful) as unchurch the more intelligent classes?

"By as much as it is an obligation to enter the Church, it is an obligation to have it such that men can enter it. The guilt of heresy lies not only in the people who are heretics, but in those who needlessly make them such by declaring their views false. There is some obligation on the officials who make Church rules and dogmas to do it right; and when they do not do this, what are the people to do? None have a right to settle Church doctrines in such a way as to condemn any truth. One can not make a man a heretic by merely voting his views unorthodox. The decision of the majority may be heretical as well as of the minority. There is no evidence that the Church is always right, but much that it is sometimes wrong; and the Church may be heretical as well as its members. There is an obligation on the majority in every Church to get the truth, and to keep getting it as men's information is modified; and when new truths are discovered the churchman is false who does not admit them, or who would exclude Christians for admitting them, it being a greater sin to make the Church heretical than to be heretical oneself. Every man has a natural right to believe what is true and to teach it, and he can not properly be excluded from church for so doing. For while the major-

ity must decide, such right to decide does not carry with it the right to decide wrong—that is, to decide against the evidence or on insufficient evidence; nor does it carry with it the right to keep to a decision after it is found false.

"It is the right of all Christians to change and to cause Church doctrines to change. It is only a question of getting a majority to think that a tenet is false. There is no obligation to keep doctrines because the Church once held them. The Church can change as well as men, and it often does so. Many doctrines once held have been discarded, and many are held now which were not anciently held, while many that are now held are, in the opinion of most churchmen, untrue. It would be most irrational to claim that a Church can never get rid of a false doctrine. And the question is how to do this. It can not be done by suppressing discussion or prohibiting differences of opinion. It requires liberty of investigation and utterance, and above all such honesty that when the majority cease to believe a doctrine, no power shall remain in the Church to condemn anybody for rejecting it.

"People have, therefore, duties in making and defining Church doctrines, as well as in compelling Christians to conform to them. None have a right to call truths errors and then expel men for teaching them, or to set up false doctrines for true and then compel their acceptance. It is illogical to make the Church heretical and then try to keep men orthodox by making them agree with it.

"It is our duty to know what is true and not merely to know what the Church teaches. One has no right to hold doctrines merely because he once did, or because the Church did; much less has he a right to enforce them for such reasons. The obligation is to get the truth, not to keep what is adopted. One sins when he shuts his eyes to new disclosures, even though they undermine his Church.

"They who made the doctrines of the Church sometimes erred as much as they who reject them. When fools determine what is true, only fools can be orthodox, and the quality of the heretic is determined by that of the creed-maker. Many of the tenets which are in dispute were fastened on the Church without sufficient evidence and expressed without accuracy, and it is men's duty to get them right before requiring anybody to conform to them. To make that essential which is subordinate, to require firm belief in what is doubtful, to fix rigidly the meaning where utterances are ambiguous, or to require acceptance of everything where substantial accord answers all practical purposes, is to prepare for the general rejection of Christianity. In religion, as in politics, there may be liberal as well as strict constructionists, and men may hold creeds as they do party platforms—as approximate expressions of truth and liable to change; and while the majority must decide what is orthodox (as far as it needs deciding or can be decided) the individual has no obligation to abandon his views, or to cease to urge them. The duty of rectifying Church teachings belongs to all, and the heretic as well as others has a right to work to this end, and to work

by opposing the existing doctrines and their interpretation.

"And for this he ought not to be required to quit the Church. The Church is as much his as anybody's. It belongs to this generation, of which he is one; and it is his duty not only to get the truth and to believe it, but to urge it on the Church as well as on others. He violates his duty when he surrenders the Church to its errors. He should aim to get it right as much as to get the Government right, and unless he works to this end, he is faithless. None may give up an interest as great as the Church without doing what they can for it; and sometimes the greatest duty to it is to change it. The position of the conservatives, therefore, who ask the liberals to withdraw if they do not believe as the rest do, is like that of a partner asking his fellow partner to withdraw from business and leave him the assets. The Church is an interest of the heretical as well as of the orthodox, and both have equal rights to urge their views. It is only when one hopelessly fails that he may abandon the conflict.

"All have an obligation to learn the truth where they can, and to teach it as they understand it, and they should not, by getting out of the Church, concede that those who are wrong are the orthodox, and represent the Church as a permanent institution."

Confused and confusing as this language is, it gives, to our eyes, a true picture of Protestantism. Believer or unbeliever, maker or destroyer of a creed, "the Church is as much his as anybody's. It belongs to this generation, of which he is one." So is the fetish-worshipper one of this generation, but is he a Christian? J. F. MEIFUSS.

"OUR NATIONAL GAME" IN LATIN.

When Cardinal (then Monsignore) Satolli saw his first game of baseball at Notre Dame six or seven years ago, he was deeply interested therein, and when asked his impression, declared he considered it a healthy and interesting sport, whose essence consisted—the Monsignore did not yet then speak English—"in dexteritate ejus qui pilam projicit."

Mr. Hilary Doswald, of New Baltimore, Pa., has undertaken, through the columns of the great Roman semi-monthly Latin magazine *Vox Urbis* (No. vi), to acquaint the *élite* of Italy and all Europe with this game, which he calls "singularis Americanae nationis lus."

Father Betten's German description of baseball in his fine translation of Fr. Finn's "Tommy Playfair," was undoubtedly a clever piece of work; but to explain the game with all its peculiar features and intricacies, in classic Latin, to people who never heard of anything like it, required perhaps still greater skill and linguistic facility.

Mr. Doswald first tells his readers, in the parlance of Cicero, what a "nine" is—"novem lusorum agmen"—and how it is grouped on the field—"amplum et planum sphaeristerium in quendam rhombum seu potius in quendam inversi quadrati speciem formatum"—with its home-base ("praecipua termini basis") and the other three—"prima, secunda et tertia."

Then he proceeds in vivid language to describe a game in progress: how one nine is grouped about the field and the pitcher sends up the ball "ad paratum juxta termini basim percussorem," who "injectam (pileam) clava lignea elidere studet." The pitcher is "pilae

jaculator" and the catcher "captator," "qui pilam a jaculatore transmissam et a percussore aut non elisam aut perperam reverberatam (foul) quam citissime manu prehendat."

Mr. Doswald is evidently not a professional player of the genus "kicker," else he would not refer so kindly to the umpire—"moderator, qui totum ludum ad unguem regit," and "qui neutri parti amicus, dubiorum judex certa declarat et ambigua, magna cum auctoritate, judicat atque discernit, rebellesque, si qui sunt, lusores pecunia mulctat."

The art of a good pitcher and the discomfiture of a batter fooled by a "curve," is graphically described by Mr. Doswald as follows: "Videtisne quanta dexteritate, quam ingenti vi, quanta velocitate pila a jaculatore perito injiciatur? Nempe jamjam ad paratum percussorem volans, repente—mirabile dictu!—de via deflectit et eheu! deceptus percussor aera pro pila, inimicis ridentibus, verberat."

In Europe they have no hard balls, and so Mr. Doswald tells them what ours are like: "Nonne mirati estis, quod clavae ictus tantum edidisset fragorem? En ratio; pila enim tam dura est, ut saxea esse videatur, utpote quae quinque unciarum pondus et novem digitorum circuitum habeat."

The third batter in the game which Mr. Doswald describes, strikes out—"ah! jaculatoris arte deceptus, aera pro pila ter percussit, eaque ludi lege victus tristis decedit." Another man is counted out by making a foul, which is caught by the catcher: "mehercule! pilam inepte repercussam extra sphaeristerium mittit et missa a sollerte captatore manu prensa, duro et improbo marte victus moestus abit."

How one base-runner is cleverly caught between two bases is told in a passage that reminds one of Livius: "At quartus miles, quum aliis longe praestare cuperet, a prima basi praeter secundam usque ad tertiam levibus pedibus currere conatus, infelix jam sentit se plus, quam quod efficiat, incepisse, utpote vigil tertiae baseos custos pilam manu tenens eum tangere studet; namque quilibet cursor, si a baseos custode pilam tenente tangitur, jam victus est. Quo ergo infaustus evadat? Ad secundam basim se recipiat? Jam vero pilam videt transmissam; ad tertiam igitur redire, hinc illincque currere, trepidare, devitare, effugere; at fatigatus atque defessus, spectatoribus sonoris vocibus et magno cum strepitu applaudentibus, tandem misere capitur."

Mr. Doswald claims for baseball that it is "blandus et lepidus....et salubris corporis exercitatio." He should have added that this is true of amateur, but not of most professional games. The latter may be and doubtless are the more interesting, but we have no use for the professional baseball-players, "qui per totam fere vitam huic lusui operam dant;" life is too short and too serious to devote it entirely, or "almost entirely," to baseball or any other species of sport. To be entirely just, Mr. Doswald should have told the readers of the *Vox Urbis* something about the abuses of what he is pleased to call our national game, to which "tanta opera tantoque studio incumbunt Americani, ut his ludendi modus altera eorum natura....existimetur."

Our college authorities do not take much stock in students who allow baseball to become their "second nature;" for they usually devote too much time and thought to it, to the detriment of the prime purpose for which they attend college.

ARTHUR PREUSS.

WOES OF THE KENTUCKIAN.

Under the above caption a Richmond (Va.) paper recently published the subjoined amusing paragraphs:

Man born in the wilds of Kentucky is of a feud days and many troubles.

He fisheth, fiddleth, fusseth, and fighteth all the days of his life.

He shunneth water as a mad dog, and drinketh much whisky.

When he desireth to raise Cain, he planteth a neighbor, and, lo! he reapeth twenty-fold.

He riseth even from his cradle to seek the scalp of his grandsire's enemy and bringeth home in his carcass the ammunition of the neighbor's wife's cousin's uncle's father-in-law who avengeth the deed. Yea, verily, his life is uncertain and he knows not the hour when he may be jerked thence.

He goeth forth on a journey "half shot" and cometh back on a shutter shot.

He riseth in the night to let the cat out, and it taketh nine doctors three days to pick the buckshot from his person.

He goeth forth in joy and gladness and cometh back in scraps and fragments.

He calleth his fellow-man a liar and getteth himself filled with scrap iron, even to the fourth generation.

He emptieth a demijohn into himself and a shotgun into his enemy, and his enemy's son lieth in wait on election day, and, lo! the coroner ploweth up a forty-acre field to bury the remains of that man.

Our Army and Navy Chaplains.

In connection with the P. R.-article which we printed week before last, the following figures and list of army chaplains will prove of interest. We give them on the authority of Mr. Wm. E. Curtis of the *Chicago Record* (March 27th):

There are only thirty-four chaplains in the army at present, four of whom are colored. They receive \$1,500 a year, with a 10 per cent. increase every five years to a maximum of \$175 a month. Under the new bill, which authorizes the President to appoint one chaplain with the rank of captain for every regiment in the service, both regular and volunteer, the pay of a chaplain will be \$2,000 a year with an increase until a maximum of \$233 a month is reached.

It seems to be the general impression that most of the chaplains in both the army and navy are Catholics, but that is a great mistake. The following is a list of chaplains now in the service, classified according to their religious denomination:

Methodists:—John H. Macomber, Orville J. Nave, Joseph A. Potter, Brant C. Hammond, Ruter W. Springer, David H. Shields, Bernard Kelley, Halsey C. Gavitt, John A. Randolph, George W. Chrichran, William T. Anderson, T. G. Steward,—12.

Presbyterians:—George Robinson, James W. Hillman, Leslie R. Groves, Samuel H. Bell, Joseph H. Sutherland, Barton W. Perry,—6.

Episcopalians:—Thomas W. Barry, Henry Swift, Charles C. Pierce, Walter Marvine, Charles W. Freeland, Sewall N. Pilchard, Charles S. Walklay, Henry A. Brown, Rowland S. Nichols,—9.

Catholics:—Edward J. Vattman, Patrick J. Hart, Edward H. Fitzgerald, William D.

McKinnon,—4.

Baptists:—Cephas C. Bateman, Allen Allensworth,—2.

Congregationalist:—Ivory H. B. Headley,—1.

Christian:—John B. McCleery,—1.

During the present administration there have been seven appointments—three Episcopalians, two Methodists, one Catholic, and one Presbyterian.

It is not generally known that Miss Helen Gould of New York is maintaining nine or ten chaplains in the army at her own expense. These men are not officially recognized as chaplains, but as ministers and Y. M. C. A. workers. They voluntarily and unofficially do practically the same work. Miss Gould, it is stated, pays each one of these men \$90 a month and his expenses.

The Methodists have also the largest number of chaplains in the navy, as follows:

Methodists:—Wesley O. Holway, David H. Tribou, Henry H. Clark, Walter G. Isaac, William E. Edmonson, John B. Frazier, William G. Sassart, Arthur O. Sykes, William T. Helms,—9.

Episcopalians:—Adam A. McAlister, Sylvester D. Boorum, Alfred L. Royce, William F. Morrison, Frank Thompson,—5.

Catholics:—Charles H. Parks, William H. I. Reaney, John P. Chidwick,—3.

Presbyterians:—Roswell R. Hoes, Robert E. Steele,—2.

Baptists:—Thomas A. Gill, Harry W. Jones,—2.

Christian:—Carroll Q. Wright,—1.

Unitarian:—Frederick C. Brown,—1.

Universalist:—Curtis H. Dickens,—1.

Navy chaplains receive better pay than those in the army. For the first five years their salaries are \$2,500 and the second five years \$2,800 when at sea, with \$500 less when on shore duty.

The appointments are very popular and there are several hundred applications on file in both the war and navy departments.

J. W.

DID MIVART HAVE THE GIFT OF FAITH?

In his recent *Nineteenth Century* article Father Clarke, S. J., gave it as his opinion that the late St. George Mivart never had a true conception of the Catholic faith. The scholarly editor of the *Northwest Review* regrets that he can not share this view, which "might give the dead biologist the benefit of a sort of invincible ignorance." He enumerates several facts (issue of April 11th), which seem to point the other way.

The first is that Mivart "became a Catholic at the early age of seventeen, while a pupil at the Catholic college of St. Mary's, Oscott, where it is most unlikely that he could have been received into the Church unless he had had all the marks of the true faith."

The second fact is that Mivart was very well trained both in the Catholic doctrine and in the Scholastic philosophy. "No Catholic philosopher, writing in English, ever surpassed Mivart in expounding the philosophy of St. Thomas Aquinas and Aristotle. He repeatedly maintained in secular reviews that it was the only rational philosophy."

The third fact, which, in our confrere's opinion, "completely upsets the view that he never had the gift of faith," is "his own confession that he was afraid of losing it. This

information we hold from a private source, but it is perfectly authentic. Our informant heard the words from the person to whom Mivart said them. Alluding to a pretentious sciolist who had then lately apostatized, Dr. St. George Mivart said a few years ago: 'I knew that slimy scoundrel couldn't remain in the Church: for years he has been trying to undermine my faith.' Thus several years ago he was conscious of an inward struggle against the evil influence of another. He felt that he had the faith, but that his faith was threatened with shipwreck."

How then did he come to lose it?

"God alone knows," says the *N. W. Review*. "But the growth of pride had been of late years only too manifest in Mivart's writings. He seemed gradually to lose that light of humble prayerfulness which shone through his earlier books and articles. Of late he was always bristling with self-assertion and ill-disguised vanity. Far indeed was he from thoughts he so beautifully expressed in another passage of that never-to-be-forgotten *Contemporary Review* article (Oct. 1874): 'The recognition of God's inconceivable greatness, joined with our clear perception of all that is implied in our own free-will, must force on the student of this modern controversy a special apprehension of the nature of "sin." If "the Unknowable" be all that we are told it is, there can not possibly be any evil comparable with that of a voluntary denial of worship or of any other conscious rebellion against God. It becomes manifest at once that if there be a personal embodiment of evil the one motto of such a being must be the proud one "*Non serviam*," and the worst men the world contains must be those who commit this act of pride, and who, however unconsciously following such a leader, adopt his motto avowedly or practically.'—Viewed in the light of the writer's attitude just before his sudden death, these words have a sadly prophetic sound. They drive home a lesson much needed in these days of danger to the faith. No one can preserve this priceless supernatural gift of faith without prayer and humility."

THE DUBUQUE SUCCESSION.

Our German Catholic colleague of Dubuque (*Luxemburger Gazette*, April 17th) gives this as the authentic term of the clergy for a successor to Archbishop Hennessy:

Dignissimus, Rev. Dr. J. P. Carroll, Rector of St. Joseph's College; Dignior, Mt. Rev. J. J. Keane, Titular Archbishop of Damascus; Dignus, Rev. E. J. McLoughlin, of Clinton, Ia.

The bishops' list, according to the same source, reads as follows:

Dignissimus, Mt. Rev. J. J. Keane; Dignior, Rt. Rev. Thomas O'Gorman, Bishop of Sioux Falls; Dignus, Rt. Rev. Lawrence Scanlan, Bishop of Salt Lake.

The German clergy, we understand, favor Rev. Dr. Carroll; but they have not, as we stated last week, taken any steps to counteract the movement that has been started within the diocese and outside, privately and in the public press, for Msgr. Keane.

How this movement is conducted, our readers can see from the subjoined circular, sent to all the priests of the diocese, or at least a considerable number of them, by the Rev. T. F. Gunn, of Cedar Rapids. We quote *verbatim et litteratim* :—

"Cedar Rapids, Iowa, April 10th, 1900.

"Rev. Dear Father:

"Though there seems to be little doubt as to the appointment of the Most Rev. Dr. Keane to our great Arch-Diocese, nevertheless there is some apparent opposition.

"With all due honor and respect for any names offered in preference, we must admit, the vast experience of the Most Rev. Doctor in matters of religion and education place him in the ranks of the 'few.' Considered in this light, it has been thought proper and just to select him as successor to our grand and highly esteemed deceased.

"A unanimous appeal would secure for us this 'Light' of christian education, this grand talented Ecclesiastic, who could ably erect thrones for our already honored brothers and with a master mind and hand continue the noble work awaiting the incoming Prelate.

"Being the eldest orphan of this widowed Arch-Diocese, I have been charged with the pleasant duty of circulating a petition in his behalf and trust you will kindly assist in the good work by signing the inclosed and return it as quickly as possible.

"Yours most sincerely,

"T. F. Gunn."

This is the petition enclosed :—

"We, the priests of the Archdiocese of Dubuque, having only the glory of God and the interest of the Church in view, would humbly submit our judgment as to the person to our mind most fitting to occupy the vacant See. We are not all the clergy of the Archdiocese, but we are a great majority of them, and *those who are not with us are, we fear, influenced from without.**) We think, if left to their own feelings and convictions, the clergy of Dubuque, with the Rt. Rev. administrator at their head, would record their unanimous judgment that the bishop most fitting to fill the See made vacant by the death of the illustrious Archbishop Hennessy, is Most Rev. John Joseph Keane, D. D., Ex-Rector Catholic University, Titular Archbishop of Damascus.

"He would be acceptable to priests and people because they respect his virtues and constructive qualities, that would perpetuate the prestige of this great metropolitan See."

The Germans have an expressive term for such activity—"Bischofsmacherei." We despise everything that smacks of it, no matter whence it proceeds.

ARTHUR PREUSS.

*) Italics ours.—A. P.

ANENT THE SUSPENSION OF INDULGENCES.

What has been said in a former article in THE REVIEW about the suspension of indulgences and the few exceptions made in favor of the living, has led some to think that the dead can not profit by our gaining indulgences for them during the Holy Year. True, to encourage pilgrimages to Rome, the indulgences outside of Rome are, with few exceptions, suspended for the living; it is even forbidden, under penalty of excommunication, to publish, announce, or attempt to put into practice such indulgences. "However, this measure," says Father Besson, S. J. (*Etudes*, March 20th), "concerns those only who would gain the indulgences for themselves, not those who would gain them for the poor souls: nay, absolutely all indulgences, even those at other times not applicable to the poor souls, become applicable during the jubilee year. I

said *all*, yet the jubilee indulgence is to be excepted until the contrary has been declared."

Hence the suspension of [the indulgences] concerns the living alone, but the friends of the poor souls will rejoice that any and all indulgences may be applied to them; and if there are not many among us who can gain the jubilee indulgence in Rome, we can make this year a jubilee for the poor souls in purgatory.

J. F. MEIFUSS.

A DRASTIC BIT OF APRIL-FOOLERY.

We are not much in favor of what is commonly called April-fooling, but once in a long while the practice is not only legitimate, but even productive of good results. This is shown by a practical joke perpetrated on April 1st of this year by the foremost Catholic paper of Germany, the *Koelnische Volkszeitung*.

Our readers are aware that for some time there has been before the German Reichstag a bill known as the "Lex Heinze." This measure, originated by the government upon the occasion of the condemnation of a *roué* named Heinze, in Berlin, whose case, as brought out before the courts, threw rays of lurid light into the awful immorality widespread among the masses and the classes, especially in the large cities of Germany, has for its object the suppression of public seduction to vice, particularly in the form of obscene books and pictures and immoral stage performances. The Catholic Centre party, led by Messrs. Roeren and Groeber, joined forces with all the Christian and conservative elements of the diet in advocating the adoption of this bill, in the face of a vehement hue and cry raised by an influential school of younger writers and artists and their numerous and devoted clientele, and in spite of a policy of parliamentary obstruction on the part of the Socialists and Liberals, which compelled the Reichstag to enter upon its Easter vacation without having passed the Lex Heinze, for which there was a clear majority.

On April 1st, the *Koelnische Volkszeitung* published what purported to be an interview with Deputy Roeren, in which the entire modern school of German artists and writers, from Goethe down, who was characterized as "a weak, worn-out-with-age god," was denounced in a most severe and picturesque style. Heine, for example, was characterized as a man whose "life was largely wild, dissolute, cynical, and repulsive," as "a youth early decayed in body and *blasé* in mind," who "preached the gospel of indecency and set up the flesh as a deity to be adored." Arno Holz was accused of "parading lascivious barmaids as representatives of 'the eternally feminine,'" Spielhagen put down as a "salon-romancer," Richard Voss as a man with a "delirious world-view," fabricating "morphine poetry." Wildenbruch was denounced as a dramatist who absolutely lacked dramatic talent, Sudermann as a writer whose works are permeated with "realistic impudence" and "disgusting sentimentality," Gerhard Hauptmann's latest play as "crude, vulgar, and insipid," etc., etc.

Thereupon a tremendous cry of wrath and indignation went up from wellnigh the entire liberal press of the Fatherland against such "clerical ignorance, brutality, meanness, barbarism," and what not,—a cry which found an echo even in the American press. In a special cablegram to the N. Y. *Staats-*

zeitung, for instance, which was reproduced in a number of our English dailies, such as the *Globe-Democrat*, of this city, Roeren was damned as a fool and a reprobate.

And now comes the comic denouement. In its edition of April 5th, the *Koelnische Volkszeitung*, in a leader entitled "An April-fool Joke with a Serious Background," declared that the interview with Mr. Roeren was fictitious, and showed by chapter and verse that the radical passages objected to unisono by the liberal and democratic organs were one and all copied verbatim from the periodicals and brochures and literary histories of members of the same school of writers who had so vehemently opposed the "Lex Heinze" and who had poured the vials of their wrath upon Mr. Roeren and the rest of the advocates of that severe but necessary measure.

The "gang" had unwittingly ridiculed themselves!! The *Volkszeitung* had accomplished its purpose and Messrs. Roeren & Co. had their revenge. ARTHUR PREUSS.

HOLY WATER STOUPS AS SOURCES OF INFECTION.

Some time ago we referred in these columns to the experiments of Dr. Abba of Turin, which showed that holy water was often the means of communicating disease.

If we were to believe him and Dr. J. J. Bruns, Jr., of Arnheim, Germany, who has lately published a brochure on the subject ("Das Weihwasser, so wie es ist und wie es sein soll"), every holy water stoup would have to be looked upon with suspicion as a well of contamination. We do not think it is as bad as all that; but a frequent, thorough cleansing of the holy water fountains in our churches is nevertheless very advisable. The Bishop of Fano, Italy, Msgr. Franceschini, has lately ordered the holy water stoups in all the churches of his diocese to be cleansed carefully at least once a week, if necessary with hot water, or, better still, with some disinfectant. In his circular he says among other things:

"We find it right and proper that our priests, especially the pastors, profit by the real and certain discoveries of modern science, in order to remove from the mind of the public ancient and foolish prejudices and to further the employment of certain means which the results of scientific research have proven to be useful or necessary for the public welfare and health." (Quoted in the *Koelnische Volkszeitung*, No. 294.)

We wish we could bring these considerations home to the pastors of a number of churches here in St. Louis and elsewhere, who apparently give no attention to the condition of their holy water fountains, which, in consequence of this utter neglect, look more like slop-buckets than receptacles for a pure and blessed fluid for the use of the faithful, who surely are not all accustomed to wallow in filth. C. D. U.

REGARDING QUOTATIONS.

A collaborator of the Cologne *Volkszeitung* writes to that excellent paper (No. 312):

"How often are articles quoted from newspapers and magazines without the number or date of the respective periodical. And yet

this is of extraordinary importance, in order to enable those who wish to examine the accuracy and context of the quotation to satisfy themselves of a writer's good faith. It is very desirable too that, whenever any word or passage is quoted verbatim, it be put within quotation marks. I have often found quotations in the newspapers which were none at all, but torn from the context, where they had quite a different meaning than that attributed to them."

We would make this appeal our own, and reproduce it here for the benefit of our numerous contributors and collaborators, regular and occasional. Some of them, we are sorry to say, are rather careless in this regard. No clipping or newspaper or printed sheet should be sent to this office without number or date or some other legible and exact indication of its origin, and whenever quotations are inserted in notes or articles, they should be provided with the proper marks and duly credited.

ARTHUR PREUSS.

EXCHANGE COMMENT

The *Northwest Review*, of St. Boniface, Manitoba, points out (edition of April 11th) that in literature, "size is seldom accompanied by culture," and adds, with regard to the Catholic newspaper world that an "experience of over a hundred Catholic exchanges has led us to the general conclusion that the interest and merit of a paper is inversely proportionate to its size. There are of course some exceptions, some large papers that are well edited; but, as a rule, the best edited Catholic papers are the smallest, such, for instance, as *La Vérité*, the *Casket*, *THE REVIEW* (St. Louis)."

That the *Northwest Review* itself belongs to the category of the small-sized but solid Catholic journals, may be seen from the synopsis we have made and print in another column of this issue, of its splendid article on the late Dr. Mivart. There are dozens of Catholic blanket-sheets in this country and Canada that do not print anything so thoughtful and meaty all the year round.

* * *

For intimating that we considered it "unfortunate" that the Holy Father, in his superior light and wisdom, had found it necessary to advise the Assumptionist Fathers to withdraw from their great politico-religious daily, *La Croix*, to which they had devoted years of earnest, unselfish labor*); the reverend editor of the *Western Watchman* last Sunday, with a purpose all too thinly veiled, from his editorial pulpit vehemently rebuked us for "attacking the Pope," and called upon all good Catholics to excommunicate *THE REVIEW* with book, bell, and candle.

The *Watchman* is unanswerable in the same way that the Turk is unspeakable; and our readers, who KNOW that we have NOT attacked the Holy Father, nor slandered Archbishop Keane (whom the *Watchman*, by the way, at the time of his deposition as Rector of the Catholic University, denounced

*) The detached passage particularly incriminated read thus: "The recent cablegram announcing that the Holy Father had commanded the Assumptionists to give up their editorial work on their famous Parisian daily, *La Croix*, and put the management into the hands of lay editors, is unfortunately confirmed by our latest French exchanges."—*THE REVIEW*, No. 4, p. 29.

point-blank as a heretic); nor made "scandalous animadversions" on the Cardinal of Baltimore—would justly charge us with a wanton waste of time and space, were we to take its frivolity seriously by entering into a refutation of the trumped-up charges.

For this reason, and because of the deep respect we have for the cloth, and the profound regard we cherish for the oft-repeated admonitions of our Holy Father to Catholic journalists, never to wound charity in their disputes with one another; we content ourselves with calling the attention of this professionally and professedly religious paper to the warning concerning the everlasting fate of all prevaricators, contained in the eighth verse of the twenty-first chapter of Revelation.

ARTHUR PREUSS.

THE STAGE.

THE HYPOCRISY OF THE SO-CALLED RELIGIOUS PLAY.

"Does the So-Called Religious Play Save Souls?" under this title the well-known journalist who signs Alan Dale contributed to a recent issue of the *N. Y. Journal* (April 15th) some very timely reflections on a current species of hypocrisy which we have more than once flayed in *THE REVIEW*. Among other things he said:—

This has been a great season for what we are graciously pleased to term "religious drama." Zangwill, the great Zionist, with lucre in his eye, arose with "The Children of the Ghetto," and tried to lure his co-religionists to the playhouse with specious reasoning. Stuart Robson, seizing upon "The Gadfly," with its Roman Catholicism neatly set forth, forsook his lisp and his comedy and endeavored to awaken "religious controversy." And now a couple of "Quo Vadis" companies, skulking behind the name of Sienkiewicz, are exhorting all good Christians to see a raging melodrama of the kind that is less sacrilegiously done at the Manhattan Theatre under the name of "Woman and Wine." Mrs. Humphry Ward's exquisite novel "Helbeck of Bannisdale" is still to be heard from, and "Pilgrim's Progress" has not yet suffered degradation at the hands of the adapter. But we are living in a fast and a furious time. The beautiful "Sermon on the Mount" will probably be dragged to the footlights. It has possibly escaped the attention of Mr. Stanislaus Stange and the torchlight procession of "adapters."

Says Henry Arthur Jones: "Doubtless there would be a huge harvest of wealth and popularity to be reaped if our great religious public took to saving its soul through the medium of religious melodrama, as it now saves its soul by cheap religious prints and serial stories in the *Sunday at Home*. One can not contemplate such a development of our theatre without a shudder. . . . Not that I object to people saving their souls, even at the theatre if they wish, but there are different ways of doing it, and I would prefer not to save mine through the medium of religious chromo-lithographs, or religious magazines, or religious melodramas. I do not say I would rather be damned, but I would make it a matter of careful deliberation."

There is a good deal of hypocrisy about our so-called religious play. Educated Judaism rose in revolt against "The Children of the Ghetto," with its cheap ham-sandwich bid for gallery laughter. "The Gadfly" was so leth-

argically dull that even controversy died in silent contempt. As for "Quo Vadis," I confess that the sight of Mr. Joseph Haworth, in inspired stage demeanor, speaking heroics to the Christian religion, struck me as more disgusting than anything else. The contemplation of the mental workings of a vacillating Roman, who desires a Christian maiden because he saw her bathing in the fountain, may be elevating, but it must be a dizzy sort of elevation—the kind that induces nausea and headache.....

As a matter of fact, nobody but the arrant humbug professes to believe that the "religious drama" is produced in order to help religion. It is merely a speculation—just as much of a speculation as a ballet, or a farce, or a burlesque, or a "spectacle." Vinicius's pretty little assault upon the lips of Lygia is purely carnal—as was a similar episode in "The Sign of the Cross." In the book it is perfectly justifiable, because you have time to think over it. In the play it is crudely sensational and unjustifiable, because the play is called "religious," and religious people are expected to patronize it. When "The Sporting Duchess" was produced in New York, a hue and cry—for advertising purposes—was raised at just such an episode. But call the woman in the case a Christian and the man a villanous Roman, and pious non-theatre-goers may go and revel, with the domino of religion over their faces.

I presume that the steaming mass of infuriated melodrama called "Woman and Wine" could be religiously seasoned by these Pecksniffs of the drama. Make an infidel of the courtesan played by Miss Otis and a melancholy Christian of Mr. Howard Kyle, the good young man whom she ruins by wine and lady, and your companion picture of these dramatic hypocrisies would be perfect. This would furnish a splendid pretext for the production as a melodrama for the godly as well as the ungodly.

If "Ben Hur" had not been such a melodiously artistic affair—such a keen delight to the eye and the ear, I think I should have included it in the category of humbug. But while the godly can go to see a patent chariot without danger to their souls; while the timid can gaze upon sinuous dancing girls with the sanction of General Lew Wallace, "Ben-Hur" is a treat for the ungodly. It can rest easily upon its ungodliness, and it can snap defiance at the tract mongers anxious to use the theatre as a means of filling their pocketbooks by trading upon the superstition of frail humanity.

—Way up in Manitoba, in St. Boniface, the pupils of a Jesuit college, in the presence of Archbishop Langevin and the intellectual élite of the neighborhood, recently produced Sophocles' immortal drama "Philoctetus," in the original Greek, with chorus and costumes of historic accuracy. At the beginning of each act, Father Drummond gave a synopsis and brief explanation in the vernacular, for the benefit of those whose Greek had got rusty in the course of years. They must have an excellent Greek course in St. Boniface College to be able to make a success of such a venture. We do not wonder, therefore, when we learn from M. Dumontier's column in the *Quebec Vérité* (No. 38) that for several years already all the prizes for Greek in the University of Manitoba have been taken by students of St. Boniface College.

A. P.

The Chicago *Inter Ocean* (April 19th) contends that the popularity of such plays as

"Sapho," "Zaza," "The Degenerates," "The Surprises of Love," "The Turtle," etc., avowedly appealing, as they do, to the depraved, betoken very unwholesome social conditions, and adds warningly:

"A community which becomes brittle at the top either perishes altogether or is regenerated only by some social cataclysm which tears off the top and tramples it under foot. This country's leisure class may well reflect whether it should poison itself for the sake of enriching a few degraded purveyors of dramatic filth. It may well consider whether a doctrine of license, disguised as 'personal liberty' and masquerading as 'art,' ought to be permitted to dwarf the people's moral sense and produce a national decadence like unto that of France."

CONTEMPORARY RECORD.

THE SITUATION IN THE PHILIPPINES.

A letter from Mr. Phelps Whitmarsh, the correspondent of the *Outlook*, dated March 5th, presents a very gloomy view of the situation in the Philippine Islands. The pacification of the country and the establishment of civil government are reported to be not progressing in a very satisfactory manner, less being now accomplished than three months ago. The provinces which were supposed to be pacified are again in a disturbed and dangerous state. The civil authorities appointed by the American government and professing allegiance to it, are known to be in sympathy with the insurgents. Gen. Otis states that the Hong-Kong and Manila juntas were never more active, and the insurgents are everywhere reorganizing. Mr. Whitmarsh declares that, with the exception of a mere handful, every Filipino in his heart is an "insurrecto," and wishes to drive the Americans from the islands. The same old hatred prevails, the same hope and belief in ultimate independence. Outside of Manila white men can not travel without military escort, and the lives of Americans are lost daily. Let those who think the war is over, writes Mr. Whitmarsh, visit the islands and judge for themselves. Unless more stringent measures are taken at once, he concludes, it will be not months, but years, before peaceful conditions prevail.

The reasons assigned by Mr. Whitmarsh for this deplorable condition of affairs are altogether inadequate to explain it. He assigns as the first cause the gentleness of the military government. When an insurgent is captured, "he is patted on the back and told to go home and be good." To a man with a conscience and a heart, Mr. Whitmarsh says, such treatment might perhaps be efficacious; "but to deal with a Filipino in this way is worse than folly." The second cause is the delay of Congress in deciding on our policy; and the third is the utterances of such men as Senator Hoar. The only hope therefore of ending the war is to cease treating captured Filipinos with clemency; to compel that "misguided man," Senator Hoar, and his associates, to keep silent, and to have the American people, as a whole, support the policy of the administration. Edmund Burke admitted his inability to frame an indictment against a whole people, but Mr. Whitmarsh is troubled by no such scruples. It is quite credible that the Filipinos hate the Americans and would like to drive them from the islands. The Americans have certainly done nothing

to make themselves beloved, and their presence has been attended hitherto with nothing but misery and destruction and bloodshed. To expect anything but hatred would be as unreasonable as to hope to gather grapes from thorns or figs from thistles. But it is altogether incredible that no insurgent Filipino has a conscience or a heart. No race of mankind yet discovered has capacity to hate without having capacity to love, and it must be a narrow mind that can not imagine how our government could have so acted as to make the Filipinos our most devoted and grateful friends. To suppose that more shootings, to be supplemented by hangings, will endear us to the Filipinos, is both cruel and foolish.

FOR THE ELECTION OF SENATORS BY DIRECT POPULAR VOTE.

That was an overwhelming majority which the House of Representatives gave the other day in favor of amending the constitution so as to provide for the election of United States senators by direct vote of the people—240 yeas to only 15 nays.

Public sentiment is not so one-sided on this question as is the House of Representatives, but the feeling in favor of the change has undoubtedly increased greatly in strength of late years. The scandals over the purchase of legislators by such men as Addicks and Clark have done much to shake popular faith in the old system. The growing frequency of legislative deadlocks over the choice of a senator, sometimes resulting in a failure to elect at all, shows that the traditional plan utterly breaks down too often. The fact that a whole session of a legislature as a law-making body may be practically wrecked by such a deadlock has brought one serious defect of the existing system home to the people in various parts of the country. The occasional success of objectionable men in securing seats from legislatures in States where it was not believed they would dare to run in a popular election, is another consideration which has exerted a good deal of influence. Altogether there can be no question that the people look upon the proposed change with a degree of favor in 1900 that nobody could have expected when the agitation began to grow active ten years ago, and that would have seemed impossible in the middle of the century.

EDUCATION.

EDUCATIONAL "LIBERTY" IN ECUADOR.

The Freemasonic government of Ecuador, if we may believe Mr. W. E. Curtis, the Washington correspondent of the *Chicago Record* (April 14th), has placed the educational system of the country in charge of an American Methodist preacher—the Rev. Thomas B. Wood, formerly of Indiana and for many years superintendent of Methodist mission schools in South America. Mr. Wood has a contract to erect six normal schools and six "model schools" upon the American plan for the education of Ecuadorian teachers, at Quito, Guayaquil, and Cuenca. In addition to these "model schools," kindergartens are to be established in the three cities named. For each of the schools Mr. Wood is to furnish two teachers, men or women, who must be able to instruct both in the English and Spanish languages.

Mr. Curtis, who has himself been several

times in Ecuador, finds that "this is a very remarkable movement on the part of the government of Ecuador, for there has never been a school in that country outside of the city of Guayaquil that was not under the control of the Church and taught by a priest or a nun. The Catholic clergy have had entire charge of the educational system and the government has paid a subsidy of several hundred thousand dollars a year to sustain them. When the present liberal administration went into power, this subsidy was cut off, and as I related in my letters from Ecuador last summer, the priests closed the schools in retaliation. Since then there have been no educational facilities except in the larger cities where private schools were started. Now the government practically places the educational system of the country in charge of a Methodist clergyman."

Of course, the people of Ecuador, most of them Catholic, have nothing to say in the matter. When a school-system "on the American plan" has been erected, they will simply be compelled to pay for its maintenance and send their children there.

This is the "liberty" whose dawn the Independent and other Protestant organs so enthusiastically hail in Ecuador.

JOSEPH WALTER.

A COMPULSORY EDUCATION BILL IN MARYLAND.

From the *Lutheraner* (No. 8) we see that the Lutheran pastors and congregations in Maryland are fighting a bill now before the State legislature which provides for compulsory education in the public schools of all children, except such as "attend for a like period of time a private or other day school approved by the School Committee." The petitioners declare that this provision practically subjects the private and parochial schools to State control, which would be an intolerable encroachment upon their liberty of conscience.

Against compulsory education in principle the Lutherans have no objections. We Catholics have, and ought to be doubly watchful lest the pernicious doctrine is legally set up in our midst. Yet we have not seen a word in any Eastern Catholic paper about this Maryland *attentat*.

ARTHUR PREUSS.

THE SCHOOL QUESTION IN MANITOBA.

The Catholic school trustees at Winnipeg have recently attempted to bring about a settlement of the burning school question in harmony with the encyclical "Affari vos," by offering to lease to the School Board for a fair sum, the Catholic school buildings, provided they could keep their Catholic teachers and pupils, and to open up their classes for inspection by public school inspectors, asking in return that these teachers be paid from the public school funds. They claimed no favors or exemptions as to the quantity or quality of the merely secular instruction imparted; they were willing to have this instruction inspected by public school officials on the same footing as the public schools. All they claimed was their religious liberty, according to the constitution and the natural law. They claimed the right to safeguard the religious training to their children in their own schools by means of Catholic teachers and Catholic text-books.

The School Board, says the *Northwest Review*, of St. Boniface, "met the offers of the Catholic school trustees with polite assurances of good will, but with no practical con-

cessions," and their attitude thus far, according to the same staunchly Catholic but very conciliatory paper, "proves conclusively that the Laurier 'settlement' conceded nothing, that could satisfy Catholics." If it seems to have brought about a "modus vivendi" in the country districts, "this arrangement is not due to that 'settlement'; it is due to the advice of the Holy Father." Exactly the same arrangements were possible under the school law of 1890 before the so-called "settlement;" but the Catholics did not take advantage of them until the Pope counselled their doing so. Thus the comparative relief experienced by the Catholic country parishes is in no way traceable to the "settlement." The Catholics in Winnipeg and in other mixed communities are, at present, still the victims of rank tyranny and injustice.

§ The annual conference of Catholic college presidents was held on Wednesday and Thursday last week at St. James' High School Hall, Chicago, according to program, such as we printed it a few weeks ago. We hope to be able to present later a *resumé* of the proceedings from one of the active participants, as we did last year.

§ The Pittsburg *Catholic* (April 11th) complains that, owing to a defect in our Catholic readers, "average Catholic boys and girls are familiar with the names of Roger Williams and William Penn and Daniel Boone, but are lamentably ignorant of the lives of the early Catholic missionaries in the American field," and adds: "Were they more familiar with the histories of the men of their own faith, were this knowledge instilled into their youthful minds, the claim which they have as Catholics to a share in the glory of this land, it would imbue them with a spirit of religious zeal to do their duties of citizenship in their coming day, and give them their proper place and standing in the country's history."

§ The Prussian Ministry of Education has lately issued strict orders to the effect that the (Catholic) University of Fribourg, Switzerland, having never been recognized as a university in Prussia, the time spent there by any candidate for the priesthood or any academic or State position can under no circumstances be placed to his credit as a portion of the prescribed course, not even by way of dispensation.

RELIGIOUS WORLD.

....The late Cardinal Haller, Prince-Archbishop of Salzburg, is the 133rd cardinal who has died since the accession of Leo XIII. to the pontificate. The College of Cardinals is now reduced to fifty-seven members, of whom thirty-two are Italians and twenty-five foreigners.

....The Rev. R. Burke, now of Buffalo, who gave Mrs. Dewey her first communion after she had been received into the Church, is quoted in a N. Y. *World* despatch (April 18th) as expressing the opinion that the lady was "not well grounded in the faith," and that she gave it up for political reasons. Fr. Burke added that "Mrs. Leland Stanford and the wife of ex-Gov. Campbell, of Ohio, have told me they would have joined the Catholic Church, only they feared the effect on the political careers of their husbands."

....London is to have a religious daily as a regular institution. A. E. Clarke of Wembleton is to be the editor. The paper is to be sold for half a penny and will be called the *New Daily*. The object of the newcomer is prominently set forth as follows: "The idea of this journal is to advocate daily with all fearlessness and candor a return to those first principles of our Christian profession from which we have so grossly departed; to promote meditation, to encourage criticism and discussion, and to do the utmost possible to supply a good daily with the least possible parade and expense."

....By a curious coincidence, almost simultaneously with the appearance of Prof. Mivart's *North American Review* article, W. H. Mallock, author of "Aristocracy and Evolution," and in no sense a partisan, publishes a book dealing with the intellectual position of the Church of England. He shows that the position of that church is untenable, and asserts that, granting the need for doctrinal Christianity, Rome appeals to the world as a living personal witness, that belief in her veracity carries reasonable acceptance of the whole doctrinal system with it, and that if the evidence of Rome is discredited, no reasonable evidence of supernatural doctrine exists.

....The Third Ecumenical Conference on Foreign Missions (the first two were held in London) opened its sessions, which are to last till May 1st, in Carnegie Hall, New York, last Saturday. More than two hundred societies and sects engaged in the work of foreign missions, from all parts of the globe, were represented, according to newspaper reports. Gen. Harrison, as honorary President, delivered an address of greeting chuck-full of fine phrases about "universal brotherhood," "perfect altruism," etc., etc. President McKinley and Gov. Roosevelt spoke in the evening. The Protestant foreign missionary societies represented in this Conference are said to spend \$15,000,000 a year to advance their mission work. The only denominations of importance not represented in the meeting,—outside of the Catholic Church, of course—are the Greek Church and that branch of the Anglican sect known as the Society for the Propagation of the Gospel in Foreign Parts.

OPEN COLUMN.

1. Correspondents should give their name and address (not for publication if they so desire.)
2. We can not notice anonymous communications, unless they are unusually absurd.
3. The editor of THE REVIEW does not hold himself personally responsible for the opinions and sentiments expressed in these communications.
4. Communications exceeding two hundred words will not be printed except for special reasons.

TO THE EDITOR OF THE REVIEW.—Sir:

In the March number of the *Globe Review*, page 119, three lines from below, Mr. Wm. H. Thorne, criticizing Rev. C. O'Sullivan's article in the same number, I think is in error regarding the Scripture passage he refers to. On January 13th, 1897, the S. R. & U. Inq. issued a decree sanctioned by the Holy Father: "Tuto negari non potest esse authenticum textum primae Ep. S. Joannis, V. 7." By setting this right you may possibly do Mr. Thorne and the readers of his and your REVIEW a service.

S. M.

TOPICS OF THE DAY.

* Frank L. Stanton writes in the *Atlanta Constitution* of a Georgia boy who sent a letter to his father, who was in another town. This is the way it read: "Dear Dad—This is wrote to tell you Jamie was blowed up by a toy cannon. He went in your direction. If you find him please send him home, as we are worried about him."

* The *Chicago Record* published the subjoined special cablegram on the 19th inst.:

"Rome, April 18th.—An influential prelate of Rome informs your correspondent that Archbishop Ireland's letter to the British Catholic Union urging a united Anglo-Saxon propaganda, is distrusted at the Vatican, where it is regarded as an effort to revive the liberal movement which passes under the designation 'Americanism.'"

We do not know what new ebullition of the "Pauline Prelate" this despatch refers to.

The following instructive item is clipped from the April number of the *Church Calendar* of the Holy Family Parish in San Francisco, which is the brightest publication of its kind that comes to our table:

"Darwin illustrated his theory by the Fuegians, whom he considered of a very low type, almost below intelligent brutes; but Max Muller, the eminent philologist, showed that their language contained 30,000 words, from which he argued great intelligence and versatility of thought in their ancestors, since many English peasants have a vocabulary of only a few hundred words."

* A writer in *Young's Magazine* bewails and protests against the fashionable sin that is surely eliminating from the ingredients of our composite race, "the best American stock." He is apparently moved only by social and patriotic considerations. Expediency rather than morality is what appeals to him in this connection. He vehemently exclaims: "American women must be mothers. Their dignity and honor plead it. Their old age beseeches it. The strength and existence of the republic of the United States demand it." That is all very well as far as it goes. It, obviously, doesn't go very far. There is only one force that will restore to the American woman a proper sense of duty and decency in the matter. The influence of a living religious faith alone insures respect for maternity and its sacred obligations. Until this influence is again enthroned in the place from which it has been cast out by a worse than pagan selfishness, they simply beat the air who declaim against the unmentionable vice prevalent among women of "the best American stock," on mere social and patriotic grounds. —*Monitor*, April 14th.

A well-known divinity professor, a grave and learned man, had five daughters, whom his students irreverently named "Genesis," "Exodus," "Leviticus," "Numbers," and "Deuteronomy." Beginning his lecture one day, the Professor said: "Gentlemen, I wish to speak to you about the age of Genesis." Roars of laughter came from the students. "Genesis is not so old as you suppose," continued the Professor. More roars—so long continued, indeed, that the worthy man had time to think before he made the next remark. He said timidly—and he managed to hit the mark this time: "I may not be thinking of the same Genesis as you are?"

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